

THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

WILLIAM J. ROBINSON, M.D., EDITOR.

VOL. XII.

OCTOBER, 1916.

No. 10.

Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

THE LAW AND THE FATE OF THE ILLEGITIMATE CHILD.

BY DR. HENRIETTE FÜRTH

THERE is nothing more worthy of pity than a suffering child. There is nothing so helpless as a child to which the Law denies its protection. We grown-ups understand and can defend ourselves, but a child knows not why it suffers. Helpless and without understanding it must meet its suffering whether this be bodily or spiritual. It knows not how to protect itself nor how to fight for its rights. That is why nothing cuts deeper into our souls than the sight of a suffering child, nothing which calls for more urgent attention and assistance.

Nevertheless, Society, Morals, Law—all of the protective forces of life—have conspired against the life of the illegitimate child. They have made its very existence, for which it is guiltless, a reproach and deny it the protection of the law. They have cast it into the abyss of poverty and neglect, of contempt and shame, and then held it responsible for the sins committed upon it. And like the widening circle of waves from a stone dropped in the water so there emanate from this cruel injustice to a helpless child poisons which attack the very vitals of the social organism. For, this crime against the illegitimate injures not only these unfortunates. Their claims for sympathy, help and understanding become ultimately a part of the general welfare and of the cultural and moral elevation of the community.

As to facts: The illegitimate constitute an appreciable percentage of the total number of births. In Germany alone, the

number averaged nine percent of all births between the years 1881 and 1910, that means about one child out of every ten is branded as illegitimate.

It is claimed that the illegitimate are essentially a degenerate stock because of the higher infant mortality and because of the fact that a large percentage of them enter the ranks of the criminals and prostitutes. But—and this is the Gorgon head of our social injustice which grins at us from that assertion—not because the illegitimate are degenerate stock, but because in many cases they are of our so-called best stock they often perish the more readily from the neglect and privation at the most dependent period of their lives. This fact has been amply shown by the work of Neumann and also by Spann—"Die uneheliche Bevölkerung in Frankfurt a. M." The last named work shows clearly that the illegitimate do not enter the struggle of life worse equipped than the legitimate either in the physical or spiritual sense,—in fact by no means a small number have a better equipment—and that their ultimate fate is the result of the unfavorable living conditions to which they are subjected.

Spann shows the evil conditions to which these babies are subject. Among others he indicates: the frequent change of nurses or care takers, poverty, and unhygienic conditions whence arises the fact that so large a contingent are forced into the class of unskilled labor, to criminality, to prostitution and a general worthlessness. And he shows that to transfer these illegitimates to more favorable and properly regulated conditions is at one with moral regeneration.

Thus if the mother marries a man other than the father of the child—if she marries the father the child becomes legitimate—and the child becomes a member of its stepfather's family, the child can in no way be distinguished from the legitimate children of the same union. "The stepfather-family for a given social niveau is not different from that of the normal family of the same level as regards the possibilities of bodily or spiritual development. It shows none of the phenomena of illegitimacy."

The actual illegitimate whose mothers are alive and remain unmarried show both in body as well as in training for work an appreciable amount of degeneration.

On the other hand the orphaned illegitimate occupy in these matters an intermediate position with regard to the illegitimate and those which enter family life as step-children. Consequently *it is*

better for the illegitimate child if its mother dies than that she should remain alive and unmarried.

With respect to criminality it appears that an appreciably greater number of the illegitimate become criminals than of those born in wedlock. The figures being 10.9% of the former to 7.7% of the latter, and the former average a longer period in confinement. This higher criminality is however to be attributed in part to the fact that fewer of them have any opportunity to learn gainful occupations. (Spann).

Illegitimacy and hopeless destitution are for the most part identical terms. There is no father to assist and among the mothers many are only too glad to shirk any responsibility, or only fulfill it in incredibly bad ways. Others lose both their position and sustenance through their misfortune. Shame and need here combine to murder the mother and ruin the child. Others, true heroines of self-sacrificing motherlove, at the cost of their whole strength can barely supply the most vital necessities. But these have no strength left to spend on the care and upbringing which would mould the child into a useful man. In view of all these disintegrating factors it is a high tribute to the fundamentally sound quality of the stock that so large a percentage of these unfortunates should get on so well in the world.

Having seen the nature of the factors which tend to make the illegitimate a less valuable portion of the community, it may be worth while to examine the relation between these children and the social organism, to note the injurious effect of our present method of handling the problem on the general welfare. First of all we have to view the facts in relation to the community. The illegitimate constitute an appreciable percentage of badly fed, neglected, untrained children, brought up without discipline of any sort, deficient in both bodily and spiritual powers of resistance, without proper schooling or training and cast into a struggle so severe that only the most adaptable and well prepared can hope to achieve even moderate success. Consequently many of these handicapped children become pariahs and in a disproportionate number fill the prisons and the ranks of the prostitutes. And thus the injustice revenges itself upon society. Those upon whom we have heaped shame and disgrace become in turn a shame and disgrace to us and threaten not only our bodily, but also our moral and spiritual wellbeing. They lay upon us in return for the neglect of their

infancy the expense for prisons, jails, hospitals, etc. So that instead of becoming a positive addition to the human wealth they become a negative factor in the folk-balance.

We may be perfectly certain that we could very appreciably reduce the number of our prisons and hospitals while increasing the productiveness of our people in economic and spiritual ways if we could bring ourselves to a proper handling of the problem of the illegitimate which would make of them a benefit instead of a burden to society. The first essential of such a change is a complete transformation of our conventional emotional attitude towards this question. Deep in our hearts most of us have rooted the conception that the present legal or conventional rules concerning sex are truly the eternal order. This is contradicted by the fact that the monogamous marriage is of relatively recent date, and that for a long time it was merely a civil bargain which first received its sacramental character at the Council of Trent (1545). The life-long monogamous marriage is for the most part of the nature of a property right in origin. There are not lacking indications that its days in that regard are numbered. Nevertheless it *will always remain as the highest imaginable ideal of human sexual relations: of that we may be certain.* But we may expect that with the change in our social organism, and especially with the economic independence of woman from man, *more easily dissolved relations will develop which will not, however, involve a complete renunciation of legal responsibility.* At any rate, it is folly at the present time to designate every relation other than those which have legal sanction as immoral. But it ought to be wholly impossible to regard a child of such extra-legal origin as less worthy. As the fundamental criterion in judging the value of the product of any relation either within or out of marriage, we should consider the relation of the parents to their offspring.

If the unmarried mother was certain that instead of being treated with contempt and made an outcast, her position would be entirely determined by the care and training she gave her child, many an abortion and many child murders would be avoided. Many a mother who today breaks down under the burden of shame and poverty and curses the child to which she gave life, would meet the future proudly and without anxiety. Many children would be better born and we would not have to record so many loveless and neglected lives.

To Norway belongs the credit that, at the instigation of Minister Castberg, the first attempts were made to place the legitimate and illegitimate child on an equal footing. And while his measures have not yet been accepted, the general opinion is so thoroughly in accord with them that we may safely predict that before long this measure of justice will have been accorded, and a child will receive that to which as a child it is entitled. An approach to this ideal also occurs in one other European state. In this case the origin of the measures lies in the conception that the State as the representative of the whole people accepts a responsibility for the child. The first paragraph of the new Hungarian law for the protection of children reads: "Every child which can not be cared for by its kindred, has a claim for care upon the Hungarian State." And the motive for this law is: "In the new order for the care of forsaken children, the State, not from love for the child—that is the affair of common humanity—but of right gathers the weak to its protection." Meanwhile, with us the problem of the illegitimate is handled in a manner which is so in contradiction with the requirements of an advanced moral culture that as a part of reasonable social politics it must be changed. The old German Law did not recognize illegitimacy in the sense of a child without legal rights, and only in later times did the law add the stigma of dishonorable to that of illegitimacy. But it was reserved for our own time to add the cap stone to the structure by that monumental decision that an illegitimate child was not related to its father. This decision has been slightly moderated by making the father of an illegitimate child responsible for its nourishment until it is old enough to earn its way. But even this small right has been seriously diminished by the acceptance of the *exceptio plurium* which conscienceless fathers not only take advantage of, but most carefully prepare in advance.

All of these facts stand in glaring contradiction to our assumption of an advanced moral sensibility. For while this requires that the law can not interfere with the individual rights in the sexual sphere, these rights reach their limit where they affect the rights of others, and there the State as the representative of all, must intervene. One may regard such a statement as sophistry, since any normal sexual manifestation always involves a partner and therefore the rights of another and of a possible third party, the

child. But this absurdity is only apparent. In practice however, a normal sexual activity concerns itself only with the activity of two free agents. The law recognizes this fact when it places a heavy penalty upon force in this relation. Even less understandable is the complete silence of the law as to the other partner, indeed, it takes a partisan interest in the male partner. Consequently, if the law makes free will the criterion of justice in the sexual relation, it is absurd to make one of the parties, and in this case the weaker one, wholly responsible for the results of what it regards as a legitimate exercise of the sexual rights. It makes the mother responsible for the burden of the illegitimate child, if not *de jure*, certainly *de facto*.

The child requires protection, and if one of its natural protectors, the father, withdraws from that duty, then the community as a whole, that is the State, as the representative of society, must assume the father's responsibility. That we have learned from the Hungarian law. The proposition there applied is not only ethical, it is of all things economically sound. Since the problem of illegitimacy is not only a problem of sexual morality: it is even more a problem of the physical and psychic public health. As things stand today, Spann has adequately shown that the illegitimate constitute a degenerative element not without its danger to the community. The child exclusively surrendered to the control of the mother experiences the degenerative influence of complete neglect with its concomitants of poverty and destruction, *while the fully orphaned child is adopted and cared for by the State.*

We have only to look at this fact to see how fragile are the concepts back of the state regulated sexual morality and also to realize the need of formulating some definite attitude toward the problem of illegitimacy.

Whatever position one takes as to sexual morality and the state regulation of it; the child has its claim to the protection of the law through the mere fact of its birth. Therefore the parents of the illegitimate child must be made to assume the responsibility lest the child be not only excluded from the beneficent influences of family life, as well as from the right to inherit, but also be injured through neglect and poverty. As a welcome by-product of a more responsible attitude, we may reasonably expect a greater reluctance to enter into these illegal relations and a more frequent legalization of such. At any rate the requirement of a legal equality of the

legitimate and illegitimate is a matter of the higher justice which must decidedly affect the quality of our civilization. If we aspire to be the bearers of culture whose duty it is to awaken and cultivate a richer personal life and to make the respect of our neighbor the foundation of our life work, then we have the duty that whatever is human, and above all the forsaken and neglected children, must be included in the general increase in happiness.

But beyond any argument, the present practice of these war times shows that the world no longer goes to the old tune when we consider this problem from the standpoint of humanitarianism. The law of Aug. 4th 1914 provides that illegitimate children who are recognized as such by their fathers in the field shall be entitled to the benefits of the act providing assistance to the families of soldiers. And in answer to a petition from the Bund für Mutterschutz the administration expressed the opinion that the State was under obligation to assist where the father who would have been responsible for the nourishment of the child, gave his life for the Fatherland. The act of Aug. 24 extended the law concerning aid during the puerperium to the wives of soldiers, to include also unmarried mothers if the father acknowledged the child. But the unmarried mother and her child are still unprotected if the father's recognition is lacking. And this is true whether the parentage was contested or merely that the father fell before the acknowledgment could be effected. Those who are working among those families who apply for this special war-help know how hard this fate falls upon these unfortunates. So we may credit the administration with having taken a step, but no more. In view of the tremendous losses of these horrible days it is the duty of those in power to see to it that whatever can live, whether legitimate or not, shall receive a friendly welcome to life and the most favorable conditions for growing up. Not only for humanitarian reasons should they do this, but also for the sake of the people and the Fatherland must we have an abundant crop of healthy offspring. We recall a similar situation at the end of the Thirty Years War. At that time a number of regulations were promulgated with the idea of increasing the population. The monarch stood godfather to the twelfth child, and this involved a money gift or premium for large families. In some states parents were legally obliged to marry off their daughters. Friedrich with the same purpose in view, shortened the period of mourning for men to three months, and for women to

nine months. He made divorce easier and in other ways encouraged a rapid increase in the population. Friedrich started from the assumption that the power of a state lies not in the extent of its lands, but in the richness and number of its inhabitants. Whatever position we may take towards the question of population the present situation forces us to a move in the direction taken by Friedrich.

The mere fact of its existence gives the illegitimate child a certain claim upon the State, as the representative of all, for protection, but there are other considerations. Justice is a stern goddess. Obedience to the requirements of Justice and mercy are fundamental to what we call humanity and we can not expect to violate these ordinances with impunity. We should not presume to set up in place of these broad principles our own petty conceptions of justice, which after all, are often no more than an inexcusable selfrighteousness. These provincial and hide-bound conceptions of justice we often pretend are the eternal verities, but justice itself is founded on the inevitable reaction of all to the influences and conditions of existence. Observation shows that not the temporary conventions constitute justice in the higher sense, but that this lies rather in the proper appreciation of the conditions for progressively bettered existence. From this point of view monogamy is not the only possible and eternal condition, but rather, that condition which has best served the social advancement along the lines of our development. In the course of monogamous development we have advanced from the animal automaton toward differentiated individualities. The primitive men at first merely ran together, later they married their kin, still later their property, and nowadays they desire each other. The civilized man desires not merely a temporary mate, but a life long associate who shall share his fortune and inspire his developments, one who as the result of a long life together shall become really his. This evolution may properly be ascribed to the monogamous relation.

But alongside have always been other forms of sexual relations. They may be occasionally, or perhaps, always, of less worth (worth not in the sense of conventional moral judgments, but in the sociologic and eugenic relation) but never of less right. From the viewpoint of eternal justice one must admit that any form of sexual relation in so far as it rests upon a genuine impulse, or upon natural and therefore self justified desires, has a valid foundation.

We have here to change our conceptions, to understand where we must not follow, to allow justice even where we can not approve.

That which justice demands is here emphasized both from the biological and political requirements, namely, that we accept the illegitimate. It is no indifferent matter that every year there are born about 180,000 children sound in body and soul, who through neglect and social injustice must in part die in infancy, and for the rest develop into disproportionately less valuable members of the community. The mothers become in large part prostitutes or go to the dogs, while the children fill the ranks of untrained labor or as has been amply shown, because of the unfavorable conditions of life become a charge upon the community. On this point Gruhle concurs with Spann and Neumann. He quotes Neumann: "A large number of the illegitimate die in infancy after a short struggle with fate, another portion die because the hardships of infancy have reduced their vitality to much below average. Only a small number pull through and they differ but little from the legitimate physically. Reared in poverty the majority of them have learned no occupation of any kind and stand at the foot of the social ladder. The tendency of this social class to run contrary to the civil code, is highly developed in the illegitimate. Large cities seem to favor this, since of those released from prison, the illegitimate returns less often than others to respectable ways of living. By the time he reaches manhood he is usually a hardened criminal."

"From the material at hand we can not attribute to the illegitimate a specific weakness for crime. In youth they show a slightly greater inclination for crimes against property and begging. It would be unfair to say that this was more due to an inherited taint than to the conditions of their lives. The faulty rearing and the lack of family support may easily lead to a fall, and the illegitimate has great difficulty in recovering morally. Often the lack of means allows neither a suitable family care nor any preparation for an occupation so that it is only with extreme difficulty that such a child can get ahead."

Later he says: "there is not the least foundation for attributing to the illegitimate child a special anti-social taint," and concludes; "The evidence indicates that we must attribute the more frequent criminality and worthlessness to the unfavorable conditions under which these unfortunates grow up."

This being so, it is obviously our duty to meet this situation frankly and eradicate from our minds the prejudice and its conse-

quent injustice. And we have to so revise our laws and customs that the illegitimate will receive the same opportunity and care as the legitimate of the same social class. If we should grant such a child the same rights and opportunities, and free the mother from the danger of poverty following upon motherhood with the consequent evils, we should do more for the moral and physical social health than the mere figures on illegitimacy would indicate. Since every community is a living organism and draws its blood from all classes, the healthy and unhealthy streams affect the whole body. Only as we see to it that the blood from all parts of the organism is as healthy as may be, can we hope to develop a genuine social health.

This factor is of the greater importance just now because of the frightful loss of blood which our people suffer. When we suffer so great a loss of our best and noblest, we should properly look to the possible sources of recuperation. These frightful days have literally hammered into us the consciousness that not quantity but quality counts. The keenness of the leaders and the moral quality of the led is decisive. Numberless as the sands of the sea the Russian hordes swept towards us. They were repulsed not by numbers but by the spirit of our men. And in the seriousness of this time we have learned to lay aside party strife and personal prejudices. We have more serious matters in hand.

These pregnant women, married or unmarried, carry the future of our people in their wombs. It is for us to care for these future mothers and children without discrimination. We must see to it that the illegitimate are given such legal and other protection that they shall become useful citizens. Tolerance, justice, and eugenic considerations alone will not suffice for a complete answer. Tolerance allows an understanding of ways of life differing from our own. Justice allows to each his portion according to his merit and need. Eugenics deals with those ordinances which have for their purpose the development of a sound biological stock. More than these we need a sound appreciation of the dignity of the creative function in order to solve the problem of the illegitimate.

Love is the strongest power in the world, and the love of one's neighbor the life-bringing dogma of religion. We have recently passed the fallacy that the struggle for existence, in the sense of all against all, was the foundation of existence. It was cooperation that made social progress possible; and these heavy times taught us that motherhood is sacred and beyond our petty notions of propriety.

THE SIGNIFICANCE OF SUGGESTION AND OTHER PSYCHIC FACTORS IN OUR SEX LIFE.

BY DR. L. W. WEBER, Chemnitz.

OF the two great impulses which rule our lives the sexual has acquired exceedingly complex forms in the course of our developing civilization. No longer is it a mere reproductive function. Out of the primitive impulse have developed most varied forms of expression, and its ramifications set the tone for all phases of our activity. Naturally these transformations are chiefly effected by psychic influences which have their origin in our social development. I shall confine myself to the observations from my own practice without touching upon the fields of history and anthropology.

Let us consider the influence of these psychic factors upon the normal sex phenomena and their development as well as their influence on this impulse in the service of other activities (sublimation). We may also consider not only the abnormal conditions such as the obvious perversions, but also those cases where beneath the surface apparently normal, we may suspect an abnormality of the sex life. In speaking of these influences as suggestion I am using the word in its broader rather than in the technical sense. I refer to those more or less conscious memories which determine the educative or seductive power.

First let us consider the awakening of the sex impulse. The Freudian school believe that sexual feelings, sexual activity, begin in earliest infancy and that later these are repressed through cultural or social influences (shame) or that in part they are diverted into other channels. Thus even in infancy normal children are said to show true sexuality though it is conceived as polymorphous-perverse. That is, the impulse does not direct itself exclusively toward the other sex but rather is directed upon the child's own person (autoerotism). The various pleasure sensations are regarded as diffusely sexual. Later this sexuality concentrates upon the parents as incest-wishes. These ideas are based upon psychanalytic studies both of children and the infancy memories of adults.

Thus the awakening of sexuality is a natural phenomenon and requires no seduction from without. The sex impulse is

* Condensed from Archiv für Sexuallforschung, I, 10, 1915.

supposed to be originally not reproductive but merely a pleasure producer. Objections to this hypothesis have been met with the statement that the Freudian school conceives the libido in a much broader sense than heretofore. In fact it includes approximately the sum of all our life activities (Jung). They also claim that these activities of infancy are not forgotten but are merely driven back into the subconscious and only to be revived by psychoanalysis.

On the basis of my experience with my own as well as with the children of others I am distinctly opposed to this conception of a polymorphous-perverse stage in the development of normal children. The majority of healthy children experience neither conscious nor unconscious feelings which can properly be called sexual, before the eighth year. Neither does the question as to where the children come from play so important a role in their fancy as Freud and his followers believe. It is also doubtful if the alleged memories of feelings experienced between the second and fifth year should be accepted without reserve even when they are brought out by the method of psychoanalysis. Indeed Jung says that many alleged sexual traumata of early childhood are mere fantasies of later life.

With predisposed hyperesthetic children one may observe sexual manifestations due to external influences. This congenital sexual constitution is not necessarily an evidence of mental disease nor of a psychic inferiority, but it does indicate an increased irritability. Hence most of these infantile sexual memories have been found in persons who later developed anxiety neuroses. We can not consider in this place the significance of these phenomena for the problem of degeneration, but will confine ourselves to the other factors which are for the most part psychic.

In all classes of society, town, city, on the street, even in the family, children hear and see sexual activities as soon as they begin to take notice of their surroundings. With normal children these influences induce neither sexual sensations nor spiritual conflicts. The easily stimulated child reacts one way or another depending on the strength of the influence, whatever its nature.

We must recognize the existence of Mass-suggestion which occurs in speech, in example, or hints, within the family circle or at the movies. Among the most potent we must recognize the habit of allowing the child to sleep in the same room with the

parents. The child may observe the relations between the parents or be subjected to excessive caresses from the mother or nurse all of which are strong stimulants. Among the useless and quite injurious influences is a constant reminder to the child not to handle its genitals or a too early illumination in matters of sex. The error of certain kinds of punishment is well known. Very many well situated children grow up in an atmosphere which is nevertheless strongly colored with sex. Thus for example, caresses between the parents or others may be very suggestive as is shown by Freud and Jung's analyses. The mother's menstrual period may become a factor, especially if she emphasizes it as by compelling the whole family to humor her at such times. Keller was right when he said that clever persons educate their children less with their tongues than by their actions.

In the case of older children the movies are apt to be very suggestive. Here the very elaborate settings, the glitter of wealth, the adventures, the sentimentality, combine with the crowd sitting in darkness and not infrequent opportunities to witness erotic manifestations among certain of the audience. One can truly say that for easily stimulated children the influences are partly unconscious and partly intentional suggestion.

At whatever time the impulse awakens we have to consider the fixation of the sexual object, the form of gratification, and the sexual goal. Here the psychic influences are most important. The fixation on the sexual object, that is, the choice of the person towards whom the inclination strives is doubtless determined largely by the secondary sexual characters and the sensual desires which these arouse. The influences which are most active here are very much like suggestion. Some trifling quality barely grasped by the senses alone is often enough to catch and hold the affections. To this category belong those stories of how some little mannerism or even some peculiarity in dress was a deciding factor in the choice. These can be explained psychologically by assuming that the peculiarity in question is associated with some earlier sexual emotion. Its weight is determined by the fact that it is associated with other pleasurable sensations which are now revived and transferred also to the object of interest. Along with these sensory components are others purely psychic which play a part in the choice. Naturally I do not refer to those conscious mental processes such as go with marriages for wealth or con-

venience. One meets frequently cases both in free-love and in marriage where the love seems inexplicable on a closer acquaintance and where the explanation does not rest wholly upon the sensory components. In these relations the sexual activity may be minimal. The situation is the more puzzling since it often involves a complete renunciation of the individual's previous social and ethical ideals. Here the Freudian school has supplied a clever explanation in their hypothesis that the choice was determined by unconscious memories of earlier loves or in the extreme cases of earlier recollections of parents. I do not believe that these childhood memories are necessarily of the classes indicated by the Oedipus-complex. The family life may very well have supplied the pleasurable sensations which have later entered into the grown-up's choice. In these cases psychanalysis ought to furnish much information.

Mass-suggestion plays a role in the choice since certain persons through their notoriety attain to something like a sexual overvaluation. (Newspaper or stage celebrities or even criminals.) Similarly certain social groups are given preference, as military men, students, actors, etc. All of these phenomena have the common quality that the original impulse has taken its direction as the result of all sorts of accidental psychic moments.

The sense of shame which has come about through cultural restrictions greatly affects the life of the individual. This sense of shame serves not only to distinguish human love from that of the animals but it also enhances and maintains it. For this reason it seems unwise and unnatural to try to avoid completely the development of this feeling in children. Too much freedom in this matter would under present conditions give rise to conflicts both physical and spiritual. I also believe that a feeling as ancient as this requires no special encouragement to develop properly in the individual. In general the example of those about him will suffice without any words. On the other hand I believe that precocious sexuality and shamelessness arise in an atmosphere saturated with sex. Excessive emphasis leads to prudery and sexual covetousness and falsity, as is amply shown by both the individual and social psychology.

Those psychic moments which result from the social relations between the sexes are especially significant. For example, the changes which have occurred in the 19th century. In the be-

ginning embraces between other than lovers were common. Later these freedoms were greatly limited with close supervision and separation of the sexes. Nowadays under the influence of outdoor sports we permit much greater freedom with a higher standard of morality. Such moments, in which mass-suggestion plays a part, influence the whole sex life of the period as well as of the individual.

In close relation to sexuality stands the custom in dress or mode. Without going into the history of dress it appears that customs in this matter are determined less by intellect or esthetic perceptions than by changing conceptions of sexuality, and for these it is characteristic. It expresses the mutual as well as the individual valuations of the sexes not only as sexual creatures but also in their competition. Thus I do not believe that the emancipation of woman will seriously disturb men as long as woman requires assistance to button her dress. In the narrower sense sexuality is influenced and stimulated by the mode. Changes in style are very dependent on mass-suggestion and can often be traced to some temporary celebrity or even some demi-mondaine.

In the manner of wooing and marriage there are many variations which fall within the limits of normal sexuality. In these the effect of the psychic factor on the constitution of the individual is obvious. We need not consider these more at this time since the same influences are at work in the case of the perversions.

The modern change in the marriage relation which has resulted in the limitation of offspring rests upon social, cultural, that is upon psychic grounds. The extra-marital relations are also limited by the fear of conception, that is, a purely psychic asocial factor. Furthermore the whole history of prostitution is evidence of the degree in which the valuation of the sex object is influenced by the changing social and moral views of the period, also a psychic factor. The fact that many men prefer degraded prostitutes to the more easily available home relation shows that in this choice psychic moments are active and these are often rooted in the original affective disposition.

Moll has recently shown how greatly the whole character is influenced by the sexuality, and that to a much greater degree than could have been brought about by the internal secretions of

the sexual glands. It is worth while to notice that character is formed at the same time at which the sex life is beginning. The reaction between the inherited sexual constitution and the early sexual experiences determines perhaps why some pass through the conflicts unharmed while others are hopelessly wrecked. I believe that suicide in adolescence is in large part due to inherited characteristics rather than exclusively the result of mistaken conceptions of sex as Asnaurow believes.

All of the phenomena which we have been considering have been obviously connected with the actual sex life. There is another group not so obviously related to it which the Freudians consider as emanations of the sex impulse. They believe that a part of the original impulse deprived of gratification in the sexual sphere has been diverted into other channels and seeks its pleasure in such manifestation as art, religion and social service. They do not mean a refinement of the impulse itself such as happens in a happy family, but rather the substitution of an equivalent pleasure of another sort. They assume as the psychological mechanism, that the sexual impulse in developing meets with the checks of social restrictions and seeks an outlet in other ways. They regard the chief gains of the spirit have resulted in this way and this conception is possible because they regard the libido in a much broader sense than is usual. Jung extends the meaning of libido to embrace practically the sum of all vital energy.

Personally I cannot follow this school in all of its concepts, but that much of the highest development of the spirit is motivated by the sexual impulse is doubtless correct. In such sublimation the activity of suggestion is probably a chief factor. That the religion of primitive as well as civilized folk is related to the sexual impulse, surrounds it with symbols, and later spiritualizes it, is well known as is also the close similarity between sexual and religious ardor. Modern investigation has amply shown the relation of sexuality to the formation of sects, asceticism and many religious peculiarities. That art of all kinds finds in sex rich springs of inspiration even where the content is not primarily sexual has long been recognized. The relation is not so simple as the popular conception that only unrequited love awakens the poet, but Moebius has shown that certain periods of Goethe's poetic output correspond to the ebb and flow

of his love affairs. Thus the libido is diverted from the purely physical and furnishes the motive power for artistic production.

We have been discussing the psychic moments in normal sexuality; the same factors are active in the case of perversions. Not only this, but we now recognize that certain neuroses are related to a malformed or misdirected sexuality. Even the simple quantitative variations in the impulse, whether abnormally strong or weak, show the influence of psychic factors on the course of the sexual act. With habitual masturbators or easily aroused men the mere imagining of a sexual situation will cause ejaculation. On the other hand, normal men or neurasthenics may fail to accomplish coitus even when aroused, if sufficiently unpleasant memories intrude. Thus improper education may seriously injure the impulse and produce a true sexual hypochondria so that coitus can only be performed under quite extraordinary circumstances. This fact, the great influence of psychic moments on the sexual act plays a role in that qualitative variation of the libido, the perversions. Whatever name they may bear, these perversions are all aberrations of the normal sexual object or sexual goal. They are only aberrations in that detumescence is achieved at some stage or at some manifestation of the normal sexual act. They are not something wholly foreign to it. This fact alone shows that perversion is largely a misdirection due to psychic influences. Many of the perversions can be explained on purely psychic grounds in that they are an attempt to increase the intensity of the sensations by a variation of the means. This tendency is also true of roués and others who find the normal means insufficient to induce complete detumescence. In this way we get those cases where a special valuation is placed upon some phase of the act. These phases may be elaborated in the imagination until the mere memory will suffice for complete gratification. If this effect is achieved in adolescence its influence may be strong and of great duration. And this influence may be aided by other moments such as repetition, performance in common as at schools, barracks, factories, etc. Here we see again the influence of mass-suggestion and of fashion. Freimark truly says that many a youth striving for originality attains to homo-sexuality because of the notoriety which the homosexual attracts.

Freud's school attributes these peculiarities to fixation of certain stages of infantile libido. Thus the child's tendency to

exhibit its genitals is the ancestor of the exhibitionist and the voyeur. Thus homosexuality results from the Oedipus complex. I have already said that I do not accept Freud's conception of infantile sexuality and so cannot follow the above explanations. It does however show the great influence of psychic moments in the development of perversions. A discussion of the origin of the roots of those perversions does not belong to this paper. I will say however, that where an individual is readily influenced by psychic factors and with an impulse as strong as this, we may agree that his impulse is congenitally more or less unstable, since many men subjected to the same influences develop normally. In many cases we can infer a slight pathological inheritance, in others these phenomena occur combined with obvious physical and spiritual soundness. Some cases of course show an evident mental defect.

FOR THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

THE TREATMENT OF SYPHILIS OF THE TESTICLE WITH SALVARSAN AND NEO-SALVARSAN.

BY GEORGE BARRAUD, M.D., Paris, France.

THE old method of mixed treatment may suffice *nearly always* for the cure of syphilis of the testicle; but the medication with mercury and the iodides can produce in cases of idiosyncrasy, rare but real, accidents which oblige one to interrupt its use and, on the other hand, in certain particularly rebellious lesions, the classical treatment remains powerless.

It is hardly six years since salvarsan made its début and already it is safe to say that it is generally looked upon as an efficacious remedy for the majority of syphilitic lesions. Nearly all observers have admitted, in face of the evidence of facts, that this drug has a particularly rapid cicatrizing action on all ulcerative lesions, be it the chancre, ulcerative secondary or tertiary lesions and also that it dries up and soon cures erosive, papulo-erosive and papulo-hypertrophic syphilides in a marvelous way. Its action is undoubted in early malignant syphilis which is always rebellious to mercurial treatment. These are facts which are distinctly established at the present time. But although there are other indications for salvarsan which are as yet mooted, there are

two in which syphilographers advise its use, namely: 1—when mercury has shown itself insufficient; 2—when the patient cannot tolerate it.

On the other hand, speaking of the case of a patient with tertiary visceral accidents, Brocq recently said: "If these visceral accidents do not coincide with any one of the well established contraindications of salvarsan, one *may* have recourse to this drug."

"If these visceral accidents have already been treated without much result by mercury and the iodides, *one must*, with great care, use salvarsan."

Now, syphilis of the testicle, a tertiary visceral lesion, occasionally resists mixed treatment, so that it is perfectly logical to resort to 606 in such cases. This has been carried on in the service of Dr. Michon at the Ricord Hospital since 1911 and I will briefly mention three cases.

The first was very conclusive. Six years previously, the patient was treated for his first sarcocele of the left testicle by gray oil and iodide of potassium. The lesion distinctly improved and only a slight hydrocele remained. Eighteen months ago the right testicle became involved and for six months the patient submitted to a serious mixed treatment, but in spite of this the organ continued to increase in size and an anterior funiculitis developed. With the first injection of salvarsan these lesions disappeared within eight days. A second injection caused the absorption of the left-sided hydrocele. The anterior funiculitis alone remained for some time but the patient was frequently seen after his exit from the hospital and he has never since presented any other syphilitic lesions after a lapse of over two years and a half.

Another case was that of a six year old syphilis which had been treated for four years with injections of biniodide and calomel, then during the last two years with a vigorous mixed treatment. The patient presented multiple tertiary accidents during this mixed treatment of two years duration and developed bilateral epididymo-testicular lesions. On the right one gumma had already ulcerated while a second one was on the point of breaking down at the time of the first injection of salvarsan. The softened and fluctuating gumma melted and two injections were enough to cure in a few weeks these serious lesions which were rebellious to the classic treatment.

For the past four years Dr. Michon has given up the mixed

treatment and at once resorts to salvarsan in syphilis of the testicle and the results in all types of this lesion have been excellent. Intravenous injections are always used and no serious accidents have been observed. Of course it is only used in patients free from renal, hepatic and cardiovascular insufficiency, arteriosclerosis, aortic disease and lesions of the nervous system. It has not been used in cachectic subjects or those presenting tuberculosis with cavities. The patients are fasting and are kept in bed for four to five hours following the treatment and they are usually kept in the hospital for twenty-four hours so that the temperature may be recorded every three hours.

Salvarsan was first used, then neosalvarsan. The former was at first given in large doses but later these were decreased. Then came the use of neosalvarsan which is far easier to handle and much less toxic than salvarsan. We have always employed it in the form of concentrated solution according to Ravaut's method and we have only praise for this simple, practical and rapid procedure.

In five cases of syphilis of the testicle large doses of salvarsan were used without any trouble and although they were followed by more or less sharp reactions. Nevertheless, the dose of 60 centigrammes was soon recognized to be too strong and instead of giving 1 gram 80 centigrams in three séances, we commenced to fraction the doses, beginning with small ones, in order to try the patient's susceptibility. Brocq now employs 30 centigrams for the first injection and if this is well tolerated he believes that one may increase the 2nd and 3rd injections to 40 centigrams. These figures apply to subjects weighing from 55 to 65 kilos, but in men weighing from 70 to 80 kilos one may increase the dose 5 to 10 centigrams.

By following these wise rules, we have never had an accident. On the other hand, these doses, although much smaller than those first employed, have given us quite as good results. The appearance of neosalvarsan in 1912 made a great improvement in the treatment of syphilis on account of its great solubility and especially its neutral reaction which did away with the necessity of treating it with sodium to render it alkaline. It is also less toxic than salvarsan so that a dose of 45 centigrams corresponds to 30 centigrams of the latter drug. This dose appears to be the one of choice, but while some resort to repeated injections at near

intervals so as to reach the dose of several grams, others believe that the administration of neosalvarsan should be like that of salvarsan. We have followed the latter method and it has given clinical results absolutely comparable to those of salvarsan. Then by the use of Ravaut's simplified method of injections of a concentrated solution, the technique has been made easy.

We now come to the question of results. These are based upon fifteen unpublished cases of syphilis of the testicle and seem to be conclusive as to the efficacy of salvarsan and neosalvarsan in the treatment of this lesion. It appears well to remark that the happy results obtained are not merely transitory but on the contrary appear to us durable. A certain number of patients treated during the early months of the year 1911, have been seen in June, 1913, more than two years after the end of the treatment; and, although they had followed no further treatment, it was noted that the lesions of the testicle were completely cured.

The fifteen cases upon which this paper is based are all characterized by lesions of the testicle with involvement of the epididymis accessorially.

Syphilis of the testicle, properly speaking, presents itself in three different pathologic forms, namely, the sclero-gummatous form, which is by far the most frequent, the uncommon gummatous form and the sclerous form which is often the outcome of the two preceding types.

It is to be understood that the purely sclerous form in which the active element of the gland has given place completely to fibrous tissue, is absolutely incurable either with salvarsan or mixed treatment on account of the nature of the lesion. But in two cases of broken down testicular gummata under our observation, as well as another instance published by Sabrazès of Bordeaux, salvarsan did wonders, since 1 gram, 80 centigrams in one case, and 1 gram, 20 centigrams in the other cicatrized the ulceration in hardly a month and closed the fistulae, while one patient was seen six months after the end of the treatment absolutely cured.

In sclerogummatous orchitis the results are not any less favorable. Very rapidly—within 3 to 5 days—almost all the tumors diminished very markedly, if not in size at least in weight. Usually a single injection has been sufficient to permit one to outline the testicle and epididymis which before were matted together in a single mass so that careful palpation could not mark them off.

Usually, after 3 or 4 injections everything had become normal, to such an extent that the diseased organ was no longer to be distinguished from its normal fellow.

Salvarsan has caused to disappear, quite as well as the mixed treatment, symptomatic hydrocele of syphilitic testicular lesions. But the action of salvarsan has appeared to us especially remarkable from a double viewpoint.

Very often, when the patient first came to the consultation, a complete testicular insensibility was noted; the firmest pressure was quite painless in these testicles already to undergo sclerosis. But after 2, 3 or 4 injections of the drug, according to the dose employed, the testicular sensibility returned, increasing each day more and more and finally became equal to that of the normal testicle.

On the other hand, the lesion which appeared the most rebellious to treatment is the anterior funiculitis which usually does not disappear until after the third, or even the fourth injection. This tenacious lesion was noted particularly because Michon particularly drew our attention to it. We have been able to discover it in all our cases, although the classical works on syphilis do not mention it. However, Prof. Chevassu has found that usually in syphilis of the testicle the cord is thickened and infiltrated while, as Cumston has pointed out in his lectures, the vas deferens remains untouched. Perhaps this anterior funiculitis without involvement of the vas may have a certain diagnostic value in cases where the diagnosis is delicate.

CONCLUSIONS.

I. In the immense majority of cases of testicular syphilis, mixed treatment gives excellent results, but it happens occasionally that it is powerless or is badly tolerated.

II. Salvarsan and neosalvarsan, given in prudent but sufficient doses, and excepting in cases presenting a contraindication, acts very rapidly, very efficaciously in the sclerogummatous and gummatous types of syphilis of the testicle, even when fistulae have formed.

III. They can even cure cases where a well directed and prolonged mixed treatment has failed.

IV. The new technique of intravenous injections of a concentrated solution of the drug has rendered the use of the latter both simple and rapid, absolutely comparable to intravenous injec-

tions of mercury. Neosalvarsan is a means of treatment of the highest practical value and, in certain cases, is the most efficacious treatment of syphilis of the testicle.

Translated for THE AMERICAN JOURNAL OF UROLOGY AND SEXOLOGY

DIFFERENCES BETWEEN MAN'S AND WOMAN'S LOVE LIFE.

BY WILHELM STERNBERG, M.D., Berlin.

WHEN a man and a woman marry it is understood that they engage themselves to be faithful and true to each other. As the highest proof of love is the gift of one's self in wedded intercourse, the conjugal code forbids the mates to grant that favor in faithless extra-matrimonial intercourse. The entire conception of conjugal duties revolves upon conjugal faithfulness. A breach of faith leads to the severance of marriage bonds.

In passing judgment upon infidelity and adultery on the part of man and on the part of woman, society, morality and the law draw a deep distinction between the sexes. Adultery committed by the wife is as a rule judged more severely.

This distinction is found so generally in all nations and at all times, that it cannot be based solely upon custom, the dictates of good society or of tradition. One may suspect that this universal distinction is intimately related to physiological and biological conditions.

Faithlessness has not the same consequence in the case of the man as it has in the case of the woman. Faithlessness on the part of the woman is a graver offence because it can have much more serious results than the man's unfaithfulness.

Sensual gratification is man's only sexual function. When this has been attained, man can purely and simply step out of the sexual plane. Nothing is likely to remind him any more of that detail. The entire act of love is with him of an ephemeral and transitory nature.

With woman it is just the opposite. The sexual urge is not the only factor nor even the main factor in woman's craving for love, but simply one step in a whole series of phenomena.

To the woman, man is only a means to an end and, to quote Nietzsche's words, the end is always the child.

The difference between the sexes in the domain of love is clearly indicated by the attitude which man and wife assume when their union remains sterile. This condition affects the wife much more than the husband. The man can, in spite of it, find satisfaction in his married life; he does not resent the sterility of the union as keenly as his wife does. She feels dissatisfied and in a great many cases very unhappy over it.

By bearing in wedlock a child conceived in extra-matrimonial intercourse a woman dishonors her husband much more than he could dishonor her. She introduces into the family the fruit of her adulterous lust and the living proof of her infidelity, one thing the unfaithful husband could not do. Worse yet, the wronged husband is practically compelled to recognize this extra-conjugal progeny as his own. Law and custom compel him to consider as his lawful heir the child conceived in adultery by his unfaithful wife and to give the illegitimate child his name.

Thus the adulteress defeats the highest and holiest purpose of matrimony, which is the founding of a family with the help of her husband. Her position is not made more defensible by the fact that she may not be sure whether the child born to her in wedlock, but possibly conceived in adultery, is legitimate or illegitimate. The curse of one single transgression can thus pursue a woman all her life long and bring in its wake an endless train of lies and deception.

The breach of faith committed by an adulterous wife is therefore more serious on account of its consequences than the breach of faith due to a husband's transgressions. For this reason alone the man's adultery is not to be placed on a par with the wife's. The man cannot dishonor his mate and his family as she can.

The terrible consequences of adultery on the part of the woman may of course be prevented or avoided. The wife may in various ways be protected against such consequences as are apt to destroy her married happiness. She may have reached the period of menopause; or it may be that owing to natural conditions or to a previous operation or by the use of artificial preventives pregnancy may be prevented.

Are we justified in drawing a distinction when the adultery is committed by both husband and wife? Isn't the infidelity the same in both cases and to be judged from exactly the same view-

point? Can we not recognize the wife's right to avenge herself when she is neglected by her husband? Can we not admit as a justification of her conduct that she might at least seek a compensation when her husband is untrue to her? Has she not the same need of love as her husband?

A discussion of the adultery of married mates leads to a discussion of the relative importance the adultery of the parents assumes when we consider the children's welfare.

The wrong which a woman's infidelity, with all its possible consequences, inflicts on the husband becomes infinitely greater when she deceives the man to whom she owes her highest joy, motherhood. For the possession of children vouchsafes her in a twofold way a substantial protection and support.

The affection a man has for his wife and his children is quite different from the affection a woman has for her husband and her children. A mother loves her children more than she does her husband.

A keen psychological understanding of woman reveals itself in Michelet's remark (*"L'Amour,"* Paris, 1858, page 166) that from the very first symptoms of the first pregnancy the husband encounters a powerful rival: "She loves you," Michelet wrote, "she will always love you, but you must resign yourself to the fact that you will no longer be first in her thoughts."

The father's love for his children is generally less deep than his love for his wife.

While the husband loves his wife first as a woman and then as the mother of his children, the wife thinks of him primarily as the father of her children and then as her husband. Her sensuality is eclipsed by her motherly love; this is not true of the father. Love of the children is to the mother a substitute for sexual love but it is not so to the father.

The protection which love for the children affords to the mother in a greater measure than to the husband, extends also in another direction.

A father's love is inferior to a mother's love. A mother's love is matchless; it is the most distinguished love on earth; it is motherly love, not fatherly love, we have in mind when we speak of ideal love. The father cannot love his child as tenderly as the mother does. The poet Chamisso reproves the man for his lack of tenderness:

"Only she who nurses him can love well
 The child to whom she gives nourishment;
 Only a mother can know
 What love and happiness mean;
 How I pity man
 Who cannot feel a mother's joy."

Love for children is a very important faculty in woman and is more developed in woman than in man.

This phenomenon is so generally observable in every animal species that it might be considered as a law of nature.

Love for her children inspires in woman her greatest virtues and her greatest accomplishments. It is love for her children which indirectly develops in her the feeling of wifely faithfulness and which in particular cases gives more strength to that feeling. For the child is to the mother a frail but safe protection, much more so than to its father, and reciprocally the mother offers more protection to her children than the father does. This holds true in the whole animal world. All the young are generally lost when the mother perishes. This does not happen, however, when the father is taken from his young.

Motherly love, the most disinterested of all feelings and one which can rise to the heights of truly admirable heroism, is characterized by the unselfishness which distinguishes woman from more selfish man. In this love, however, there is the basis of that powerful protection against temptation which nature vouchsafes woman.

And therefore a faithless wife sins more terribly not only against her husband but against her children and family than the father could sin against the latter. He has less to lose and less to regret than she has. The sacrifices he makes are trifling compared to hers.

The consequences of adultery being very different according to whether it is committed by the husband or by the wife, we can draw definite distinctions in discussing the grounds and motives of faithlessness.

We can trace the causes of adultery in both sexes by considering the nature of the love which attracts the sexes to each other. In this respect woman is better protected. Man on the contrary is exposed to many more temptations and therefore he succumbs more easily.

Owing to her physical constitution, woman is almost always able to enjoy sexual gratification, for she only has a passive part

to play. On the other hand it takes very little to rob man of love's enjoyment. In this respect woman is better favored than man.

Besides, woman's need of love is greater than man's. It was a woman, Laura Marholm, who wrote: "There is one thing for which woman is made, and that is love."

One might think that woman would succumb easily, at least more easily than man; the weaker sex is in many respects actually weaker than the male sex. And therefore woman needs more protection against temptation. But nature has vouchsafed her a great deal of protection. That protection consists in the check which her inhibitive mental processes place upon her sensual instincts.

Love is made up of two elements: the mental attraction and the sexual urge. In woman's love it is the mental element, in man's the sensual element which predominates. Woman loves with all her soul, love is her life, to man it is only one of the pleasures of life. Her love is more moral, his love more sensual. Man's love is more physical, woman's more psychical. A woman's life is more dominated by feelings than a man's life.

Man never reaches in his sentimental life the heights which woman can reach, neither does woman in her intellectual life rise to the heights man has attained. These words assume a peculiar importance from the fact that they were spoken by a woman, Ellen Key. Man works more with his thoughts, woman more with her feelings.

If it is true that real fidelity and infidelity are rather on the mental plane and if it is also true that woman's love is much more psychic than man's love, woman's love is bound to be deeper and her infidelity of a greater import.

It is not the mere fact of transgression which constitutes her infidelity; her guilt is more of a psychic nature. This is why husband and wife, paradoxical as this may sound, can commit adultery in each other's arms. We find a classical illustration of this fact in a well known passage of "Elective Affinities" in which the husband in love with another woman imagines that he possesses her when he embraces his wife.

The profound distinction that should be drawn when it comes to appreciating accurately the importance of adultery is clearly indicated by this fact of common observation: A man can enjoy sexual gratification with a woman without kissing her; in fact he

can feel an irresistible sexual attraction for a woman who otherwise repels him and whom he would only kiss with the greatest disgust.

Just as it would be impossible for that man to kiss the woman who enables him to gratify his desires, it would be impossible for a woman to give herself to a man to whom she would not even grant a kiss. A normal healthy woman does not experience a desire for sexual love unless she also feels a higher psychical attraction towards the man.

Courts are well justified in drawing a distinction in divorce suits between kisses given unlawfully by the female defendant and kisses taken by the male defendant.

The court may consider if not as direct evidence of infidelity at least as evidence of immoral conduct the fact that a wife gave kisses to her lover even if she granted him no other favor; but it treats the husband with more leniency.

The wife can be really untrue even if she does no more than give her lips to another man's kisses and does not commit absolute adultery.

Man's love for woman does not differ so much from woman's love for man in intensity and degree; the difference is rather in essence and substance.

Man's role is to seek and choose woman; the reverse is not true. This is the regular process in the whole animal series.

Man gives and woman receives. Man gives her his name; she gives herself to him, body and soul; he rules over her. His domination is conditioned by the physical power which distinguishes the stronger sex from the weaker sex.

Woman experiences a feeling of admiration for the strength and the courage of the male. We know what admiration was accorded to gladiators in ancient Rome and is accorded now to bullfighters in modern Spain. The bullfighter who at the peril of his life kills a bull takes by storm the hearts of the finest women in the audience. Diamonds and pearls are showered on him from the boxes by women whose senses have been aroused by his feat of courage.

This contrast between the sexes holds good not only on the physical but on the intellectual and psychical planes.

At the beginning and the climax of her specific sex activity, woman is afflicted by nature with pains which serve as an effective

warning against pleasure and lust: the pains of defloration and of parturition. Besides there takes place in her every month a physical change which very nearly amounts to an actual inflammation. If the woman is not actually sick at that time she is at least greatly weakened.

It is not without good reason that the vernacular of almost every nation calls that condition an indisposition. Woman requires the kindest treatment during that period. Her capacity for any sort of work is greatly reduced and therefore the demands made upon her at that time should be proportionately moderate.

This condition recurring every month is accompanied by the production of a certain secretion. And secretions, even those of our own bodies, are repulsive to us. That monthly secretion is also more abundant than any other bodily secretion and its nature is distinctly unpleasant. This is why woman does all in her power to conceal this condition and to keep it a secret. This is perhaps why modesty impels woman more than it does man to conceal all sexual processes. Young married women are even ashamed of their pregnancy. This is the origin of woman's modesty in her love life and in her love relations.

This can be observed at every degree of the animal scale. The female refuses herself at first very stubbornly, she flees or defends herself, she even fights the rutting male in an attempt to escape from him. Some have seen in this a teleological process destined to heighten the male's passion.

This attitude of the female never fails to affect the male; woman's virginal reserve is often what attracts man most strongly. Roués whom nothing more arouses find in that chaste reserve the greatest stimulus to passion.

Woman's modesty, her morality and her chastity are certainly her most beautiful ornaments, and constitute the greatest attraction for man. Her inborn, involuntary shyness appeals to men, captures their hearts and holds them enthralled.

On the other hand the chaste Joseph has always been the butt of ridicule.

Woman resists timidly the advances of the passionate man and refuses herself to him. The opposite conduct on her part would only excite repulsion.

Woman wishes to be and must be wooed slowly. Man must conquer her gradually. Woman fears and hesitates even when she is burning with desire and passion. Even a wife shows herself reserved and somewhat distant in her lawful relations with her husband. Even at the hour of permitted caresses she shows some timidity and acts like a loving bride. In accordance with the laws of nature, a woman must, even after marriage, act without affectation the part of a desired mistress, if she wishes to retain the love of her husband. She must never arouse his desire too openly, she must barely lend herself to his pleasure but she must not, on the other hand, repel him by violent refusals or by her coldness. Therein resides the secret of her power.

Modesty is the prime requisite of a woman who desires to retain her attraction for her husband, for the physical charm of woman, her beauty, fades away even quicker than whatever attracts woman to man. It may be the very essence of beauty to be so perishable.

"Why am I perishable, O Zeus?" asked Beauty.

"It is only the perishable things," the god answered, "which I have made beautiful."

It is the perishable character of woman's attraction for man and the lasting character of man's attraction for woman that furnishes in a certain measure a physiological explanation of woman's faithfulness and man's unfaithfulness.

It would be an unjust reproach to society ladies to assume that they are aware that no small proportion of the young men who have been their partners in the dance visit prostitutes immediately afterwards to calm the excitement thus aroused.

—ROBERT MICHELS.

"How has it come to pass that the genital action of human beings, so natural, so necessary, and so right, is a matter of which we cannot speak without shame, and one with which we cannot deal seriously and sensibly? We speak boldly of *killing*, *thieving*, and *betraying*; but this other we mention only with bated breath."

—MONTAIGNE.

VIRGINITY AND SEXUALITY

By DR. MED. L. LÖWENFELD.

SEVERAL times a year I have to answer the following question: by what symptoms can one determine the probable intensity of the sexual desire in a woman who is still a virgin? The question is generally asked by the woman's intended husband. Men who know their virility to be normal or at least consider it as such would not bother with such questions; nor would some men who have no reason for believing that their virility is sufficient for the fulfillment of their conjugal duties, but who are thoughtless enough to regard their wives' sexual desires as a negligible quantity.

In pleasant contrast with those conscienceless men whose sexual deficiencies cause their wives much misery, are those who hold it to be a husband's duty to consider the sexual wants of their life-mates and who see in the gratification of those wants the true foundation of a happy married life. These conscientious men, some of them overscrupulous, who think or fear that age or some other factor may have impaired their virility, ask that question with genuine concern; the answer they receive influences them profoundly in their choice of a wife.

One can easily understand that when men of that type are contemplating marriage they wish to avoid as far as possible any disproportion between their sexual capacity and their wife's sexual needs; they select their future mate with a view to forestalling such an eventuality. How can they, however, tell among the marriageable maids who appeal to them the ones who would probably be satisfied with a limited amount of sexual gratification? It is here that they solicit the assistance of a doctor's experience which, however, as I will show, gives their expectations but moderate satisfaction.

First of all I should like to emphasize that notwithstanding the commonly accepted view of the subject, the satisfaction of the wife's sexual desires is not the paramount factor in matrimonial bliss. There are women who, without being frigid, feel no privation, however infrequent the conjugal embraces may be, and who bear that situation with so much equanimity that it exerts no baleful influence upon their married life. In this case it is not so much the intensity of the wife's sexual desires but rather her disposition which plays an essential part.

One cannot deny on the other hand that inadequate gratification of the wife's needs, regardless of whether it is due to her husband's sexual insufficiency or to her own unresponsive condition, may lead to much matrimonial unpleasantness; there is some truth in the popular belief that the shrew of the Xanthippe type is merely a woman who owing to unfortunate peculiarities of her sexual apparatus can only attain a mediocre measure of sexual gratification.

What I observed among the women who came under my care and who suffered from sexual privation, was more frequently a nervous disturbance and not a distinctly unbearable attitude towards their husbands leading to severe disagreements. But this latter attitude can be often observed even in women who, judging from their cultural and social standing, one would expect to be able to bear sexual privation as well as other privations in a more dignified manner.

I observed a few years ago a half tragic, half comical case: A highly cultured woman of about 35 years of age, who had only recently married, came to consult me in regard to some nervous trouble. In the course of the consultation she mentioned that she hardly enjoyed any gratification with her husband whose virility was very low and who besides had various unpleasant physical defects (baldness, etc.) Her husband, a man of forty-five or thereabout, called on me very soon afterward and declared that he was not by any means as weak as his wife represented him to be; he was able indeed to have connections several times a week. Only his wife was a slave to a sensuality which he could not satisfy and which impelled her to have relations with other men. He thereupon showed me on his body bruises which had been inflicted upon him by his wife. I had to deal in this case with a disproportion between the sexual capacity of the man which probably was not below the average corresponding to his age, and on the other hand the needs and the demands of the woman. And it is doubtful whether a greater degree of virility on his part would have corrected that disproportion. The lady was altogether too temperamental for her rather phlegmatic husband whose disposition reflected itself in his sexual life.

Men who seek to avoid such disproportion attach much importance to the woman's age. They take care not to select too young a woman, for youth is, among other things, synonymous

with marked sexual appetite. The would-be benedict does not wish to insure himself, however, against such an eventuality by marrying a dame at the canonic age. The mate he selects must not have lost her attractiveness by advancing years; she must be young yet, though not too young.

When we try to ascertain at what age a woman's sexual desires begin to decrease, we see that that change takes place quite late in life. I have heard women in the forties and even a few at the end of the thirties say that they no longer cared especially for conjugal intercourse; in fact some remarked that they were rather pleased when their husbands left them alone.¹

I have never heard younger women make such statements. In considering the proper age for a bride, one may be sure that there is very little difference, as far as sexual wants go, between a girl of twenty one and one of twenty nine. Even at thirty or thirty five one mustn't expect any decrease of the erotic excitability and of the desire for its gratification. *La femme de trente ans* has reached the height of her physical and sexual development and there is no reason for expecting an ebb in her sexual needs.²

The same holds true of woman a few years older. And yet we mustn't believe that it is of no import to a man over forty or to a man of inferior virility between thirty and forty whether he marries a woman of twenty or a woman of thirty. The 20 year old girl will in ten years reach the height of her sexual development and probably of her sexual needs as well; the 30 year old girl on the other hand will by that time, if not sooner, enter a period of diminished sexual activity; the man who marries a thirty year old woman stands therefore a better chance of giving his wife a certain measure of gratification than he who marries a 20 year old girl.

¹ How far that attitude was determined by the fear of pregnancy remains an open question.

² Havelock Ellis cites a number of authors who express the same opinion. Leith Napier says that the years between 28 and 30 often constitute a critical period for women who have remained virgins, as their erotic feelings affect a fully developed nervous system. Yellowlees remarks that about the age of 33, many women present a high degree of excitability in their sexual sphere, a condition which often leads them to masturbation. Audiffret is of the opinion that at that age ideal aspirations and mood impulses in the sexual domain attain such a development as to be at times irresistible. From observations taken by Matthews Duncan on the initial appearance of the sex urge and of the libido in sexual intercourse, Ellis draws the conclusion that the majority of women reach the zenith of their sexual life between thirty and forty.—And I would say between thirty-five and forty-five. W. J. R.

Besides, we must not overlook the fact that a woman of thirty or thereabout is in the majority of cases more mature mentally, that is more experienced and more reasonable, than a woman of twenty, and is better fitted than the latter to adjust her sexual wants to her husband's capacity.

Another factor to be taken into consideration, besides the woman's age, is her physical condition, for one may assume a priori that there is a definite relation between bodily development and sexual needs. Such is not always the case.* One finds women of statuesque and voluptuous appearance who are decidedly frigid and, conversely, women of frail build who are sexually very temperamental.

All other things being equal, however, one can expect stronger sexual appetities in robust women than in delicate women. A full shape, and especially well developed breasts, unless this development is due to obesity, may be considered, generally speaking, as denoting marked sexual propensities. It is rather obvious that in women especially fitted for the nursing of children owing to the development of their mammary glands, the inner sexual secretion, which is of great importance in determining the degree of the sexual urge would be more copious than in women presenting a smaller development of the mammary glands.

Physical characteristics conditioned by race, such as the shape of the head, the color of the hair, of the eyes and of the skin might also be taken into account. It is generally admitted that brunettes with dark hair and eyes are sexually more exacting than blonde women with fair complexion, for instance, women of pure North-German stock; this belief may be justified to a certain extent. Among those blue eyed blondes, however, we may note substantial differences of degree in the sexual urge. There may be insatiable blondes just as we might find brunettes of a frigid nature. And then there are the numerous women whose appearance presents a combination of racial characteristics and therefore vouchsafes no distinct indication as to their sexual tendencies; I mean blondes with dark eyes, brunettes with a light complexion and with either blue or grey eyes.

As far as heredity is concerned, one might think that fre-

* I would say that no such definite relation exists. Only too frequently are frail women sexual volcanoes, and robust buxom well-nourished specimens of womanhood—complete icebergs. W. J. R.

quent pregnancy on the part of the woman's mother might furnish some data as to the sexual appetite of the daughter; but this is not true. Frequent childbearing does not denote in a woman an especially active sexual life, but laxity of conduct in the mother opens up a rather unfavorable outlook upon the sexual propensities of the daughter.

Since physical indications are so unilluminating, we might endeavor to find an answer to our question by investigating the spiritual individuality processes of the object of choice.

One seems justified in assuming that the various processes and phenomena affecting the sexual organs and which, after sexual relations have begun, determine the sexual wants, must, before sexual maturity is reached, reflect themselves in a measure in the mental make up of the individual.

In this connection we might consider the reactive mental process commonly known as temperament. When we bear in mind what effects castration has on animals, we may logically assume that the inner secretions of the seminal glands and especially the products which cause the libido, and which are known as libidogenous, must play an important part in the shaping of a person's temperament.

One cannot try to establish a relation between the varieties of temperament designated as melancholic and sanguine and the inner secretions. This may be done only in the case of contrasting temperaments, such as a calm, cool, phlegmatic temperament on one side and a vivacious, restless, fiery, passionate (meaning irritable) temperament. And even this could only serve as an index to the future sexual propensities of a girl. One may assume that to a calm disposition corresponds a limited production of libidogenous secretions, a condition which may result after sexual intercourse has begun in moderate sexual desires; a passionate disposition would have the opposite effect: more abundant production of sexual secretions and greater sexual propensities (stronger sexual urge).

After investigating the temperament of a woman we should examine her character, a very important factor indeed, for her character may curb her temperament which then exerts little or no influence upon her conduct.

When we bear in mind the differences of character due to sex itself (masculine and feminine) it appears undeniable that

sexuality is a contributing factor in the moulding of character. Concerning the extent to which character is influenced by sexuality, opinions differ greatly. The psychoanalysts think that they can attribute individual cases of character development to sexual factors which are to them if not the only, at least, the main factors of that development; other authors would be loath to ascribe to sexuality such an important role. I personally think that sexuality exerts only a limited action on the development of character. Hereditary tendencies, education, environmental influences and mode of life have a much stronger influence; I would not however dispute that there is a direct relation between certain sides of the character and sexuality.

We can draw interesting conclusions as to this point from the results of castration in animals and men, and also to a certain extent from the differences in character due to sex. Among the characteristics whose origin should be to a certain extent traced back to sexuality I would mention on one hand gentleness, reserve, modesty, on the other hand coquetry, sensuality, exaggerated affection for relatives and women friends.

The connection between the latter characteristics and sexuality appears obvious when we bear in mind that while the sexual urge in its narrow sense, that is the libido proper or the desire for coitus, does not generally exist in a virgin, that same urge in a broader sense is present in her; that is to say, there emanate from her sexual organs various urges which can be attributed to the sexual urge, taking this last word in its broadest sense.

Among those urges I might mention coquetry which consciously or unconsciously strives to win a man's love, and also the exaggerated affection for relatives and women friends. The latter may be an expression of that part of the sexual urge designated by Moll as the contrectation urge, and which for lack of a man to love, satisfies itself with relatives and friends.¹

The fact that women with rather marked sexual needs are usually given to sensuality seems to afford evidence of the con-

¹I wish it to be distinctly understood that I have in mind solely the exaggerated marks of affection lavished upon relatives and women friends, and not the average affection and its usual means of expression. The last named cannot offer any indications as to eventual sexual propensities. We must remember, besides, that the exaggerated affection which a girl may show for her father does not indicate any marked sexual need; girls of that type may, as Freud has remarked, and as I have observed personally, make frigid wives, but wouldn't yet of a certainty, on that account, make desirable mates for a man of doubtful virility.

nection between sensuality and sexuality. It is quite plausible that in virgins who haven't as yet experienced any sexual gratification, sensuality has its origin to a certain extent in the sexual sphere. I am not moved solely by theoretical hypotheses or knowledge of the effects of castration, when I assume that gentleness, reserve and modesty stand to sexuality in the relation of effect to cause. I have noticed that when women endowed with those characteristics must renounce sexual intercourse owing to their husband's bad health or physical decline or to their own ill health, they bear that privation without any ill results for their nervous system and apparently without great hardship. As they probably have moderate sexual needs they are better able to stand total abstinence.

Their character however has a good deal to do with the way in which they bear it. They have gentle natures and are always ready to give up for the sake of their husbands or other people pleasures which they might enjoy and they lay very little stress on mere enjoyment.

To make it clearly understood that the connection between a moderate sexual need and certain characteristics is not a purely accidental one, we must now answer the following question: How can we explain the relations between those characteristics and the woman's sexuality? From our knowledge of the various factors involved we are not in a position to state that those characteristics are the result of stimuli originating in the sexual organs. This would not explain the differences in character which we are considering. We are then compelled to regard the inner secretions of the sexual organs, especially those of the germinal glands, as the actual factor; in fact it might be simply a question of degree in the production of the libidogenous material. A moderate production of that material might exert on the mental condition of the subject an influence which fostered the development of gentleness and reserve. A copious secretion of libidogenous matter, on the other hand, might lead to the development of the opposite characteristics, besides causing an increase of the sexual need. As this need is commonly coupled with a love of pleasures of every kind (sensuality) one may justly think that to moderate sexual needs corresponds an equally moderate desire for non-sexual pleasures.

I do not believe that gentleness, reserve, modesty and their contraries can be traced back to sexual factors exclusively. In-

nate propensities, training and environmental influence probably affect their development in every case. It is only gentleness which could be connected directly with the moderate secretion of libidogenous matters; observations made on castrated animals and men confirm that hypothesis; as far as reserve and modesty are concerned, the connection is probably a rather indirect one, established through psychic intermediaries; gentleness however is very generally linked with those two other characteristics.¹

From the foregoing remarks we may draw certain conclusions as to the characteristics which a man with uncertain virility should seek in the woman he intends to marry. Mistakes are possible, of course, and a young woman set upon securing a husband may succeed in concealing her shortcomings and in simulating certain qualities which she lacks in reality. Here is not the place for a discussion how to avoid such disappointments which are of frequent occurrence.

Besides the *temperament* and the *character* of his bride to be, the future husband should take into consideration her *intelligence* and her education. A high degree of culture and a good mind, may well, as the case I cited proves, be coupled with rather developed sexual propensities; it cannot be denied on the other hand that generally speaking, women of high culture and intelligence have less pronounced sexual needs or at least know how to control them better than women of a lower station. All other things being equal, a man of uncertain potency should select a woman of culture and intelligence rather than one lacking in those two attributes.

¹ When I call those matters libidogenous matters, I do not wish to imply that the only role those products of metabolism play in the bodily economy is to produce the libido. They may, as I stated in "Sexualleben und Nervenleiden," 5th edition, page 31, have more or less importance in directing the products of metabolism towards this or that part of the body, and their libidogenous action may be due to the fact that the cortical and perhaps also the spinal nervous centers are especially susceptible to their influence. Observations made on men and animals prove, however, that the action of the libidogenous matters on the brain is not confined to the cortical sexual centers but affects all the cortex cerebri and thus the course of the psychic processes.

The importance of this action should not be underestimated. It may explain the part which fluctuations in the secretion of libidogenous matters plays in the development of certain temperaments and characteristics. I may introduce as evidence a fact I have frequently observed: young men partly or totally lacking in libido also betray a certain timidity and lack of self-confidence; a patient I observed quite recently presented a girlishly gentle and reserved behavior coupled with a perfectly calm temperament. See my book "Über die sexuelle Konstitution und andere Sexualprobleme," 1911, pages 176 and 181.

To sum up what I have said on the subject: the physique of a virgin gives very few indications as to what her sexual needs may be in later life. In the mental domain, character should be investigated first; certain qualities such as gentleness, reserve and modesty, may also furnish important indications provided they are genuine and not simulated. I would place great stress on modesty in particular.

While the gratification of sexual instincts is of great importance for the physical and mental comfort of the individual, it never loses the character of a pleasure which is more or less irresistible and privation from which may or may not constitute a hardship. We may assume that a woman who expects only a modest share of the pleasures of life, in other words a non-exacting woman, would present the same characteristics in her attitude towards sexual pleasures. But there is something else: what we call the sexual need in a woman (and also in a man) is not merely the result of his or her sexual make up, but is partly due to *habit*. There are women whose sexual constitution would produce in them marked sexual desires and who can check those desires if there hasn't been any habit formed. It is among women endowed with a normal sexual instinct that habit can affect profoundly the sexual desires. Those desires can be heightened by frequent intercourse and decreased by infrequent intercourse. The man can then to a certain extent protect himself against the eventuality of his wife making demands upon his virility which he is not in a condition to satisfy.

Translated for THE AMERICAN JOURNAL OF UROLOGY.

COITUS AND NIGHTMARES.

BY WILLIAM J. ROBINSON, M.D.

The following type of case is of interest, not because it is rare, but because it is quite common. And though quite common, it has not, to my knowledge, been reported anywhere in medical literature.

Mr. ——— is a hard intellectual worker, 44 years old. He is moderate in his habits; doesn't drink at all, and smokes only two or three cigars a day. He was married at the age of 24, and is the father of three children; his sexual life since marriage has been rather active, but it cannot be said that he indulged to excess. Four or five times a week was his average during the first half

of his married life, and this number has been gradually reduced to twice and once a week up to two years ago. During the past five years he noticed that intercourse did not agree with him. The first two or three days after intercourse he felt depressed mentally and physically. His appetite, his digestion and his sleep were unmistakably affected, and in an injurious way. The appetite was greatly increased, but the digestion was spoiled, and the sleep was decidedly interfered with. He would toss about, wake half a dozen times during the night, and get up feeling anything but refreshed. He gradually reduced the frequency of his sexual relations, but this did not improve matters: when he would abstain from intercourse, he had nothing to complain of; but as soon as he indulged, even if it was only once a month, all the symptoms, particularly the disturbed sleep, would make their appearance. During the past eighteen months or so, the matter became more serious. The first and second nights following coitus, particularly the first, became a torture to him. His sleep would be disturbed by *horrible nightmares*, and he would wake with severe palpitation of the heart, and all "atremble." All day he would be good for nothing, and at night he would have a repetition of the previous night, though in a milder form. The third and the following nights he would usually sleep normally—until the next coitus.

He gradually began to increase the intervals between his relations: from once a week to once in two weeks, then to once a month, then to once in three months. But it made little or no difference. No matter how rarely he would have coitus, it would be followed by nights of terror and *nightmares*. There seemed to be an emptiness in his brain, and he said that he felt just as if his *brain substance* was *oozing out* with each seminal ejaculation.

This brought to my mind the ancient notion of the nature of a seminal ejaculation. As is well known, the ancients believed that an emission of semen was the actual passage of brain substance down the spinal cord. They called it *stillicidium cerebri*—an oozing of the brain. Hippocrates says: "The humours enter into a sort of fermentation, which separates what is most precious and most balsamic, and this part thus separated from the rest is carried by the spinal marrow to the generative organs." My patient had never heard of this idea of the ancients, but it expressed his feeling exactly: as if his brain was oozing out. It should be added that his ejaculatory ducts were evidently atonic, for after he was through with the act, the semen would keep on

oozing sluggishly for a long time. Unless he would go down and bathe his parts thoroughly in cold water, the oozing might keep up all night. As I had had several such cases in which treatment proved of little avail, I told him that in my opinion treatment would be useless in his case—and that there was only one thing for him to do: to give up sex relations altogether or at least for a year or two, and then make another attempt. He said that as far as he was concerned he would have given up all sex relations long ago—but his wife objected strenuously to any curtailment of her wifely privileges.

She had been quite frigid during the first years of married life, very moderate during the next ten years, and only during the last five years has she become very passionate and exacting.

We have here to deal with one of the great, and also all too frequent tragedies of life, with one of the most annoying disharmonies of nature. It is too common an occurrence in the practice of the sexologist to see this disharmony; just when the husband's sex powers are on the decline, just when he would like nothing better than to be left alone, then the wife's libido, which may have been peacefully dormant or lukewarm, awakens in its full force, and demands more than her husband, with the best of will, is able to give. And the result is an open tragedy, or repressed and concealed unhappiness.

But this is a digression. The object of this article is to emphasize the intimate relationship between man's brain and his sex glands. In woman the sex act is *never* accompanied by such mentally exhausting effects, by such brain-shock. Men, and particularly men engaged in creative and intellectual pursuits, should, therefore, be prudent, and not waste their sex capital like reckless spendthrifts. A time of reckoning will come, and unless you belong to the small minority of men, with an apparently inexhaustible sex capital, you will have to pay, pay, pay. Your creditor will be relentless, and you will not be able to put him off with a note. He will demand immediate cash payment—both capital and interest.

SEXUAL IMBALANCE.

BY WILLIAM F. WAUGH, M.D.

For a week I had been visiting daily a young married woman, when suddenly she said to me:—Doctor, you are not helping me at all, and you are not going to, because you don't know what is the matter with me. Now don't get mad, but wait until I explain. All I need is for my husband to let me alone. He is forever at me, morning, noon and night; until I feel as if I must get up and beat out his brains with the ax."

I looked at the woman with amazement, feeling as if at my feet suddenly yawned a precipice of whose existence I had had not the slightest suspicion. Then I gasped out:—"But if he does not go with you he will associate with other women." She replied:—"I don't care if he goes with a hundred other women if only he lets me alone."

I began to realize the depth of the wife's feeling—for if you want to see the tigress awaken in any woman, just hint to her that her man is cohabiting with another. Many a woman and many a man had consulted me as to the means of securing more sexual pleasure, but this was the first time I had met either who complained of getting too much.

The husband and wife were young, not far from their 20th years, both rather small and thin, she with a worn, somewhat anemic expression. They had not been married long and had no children, but were well past the honeymoon period of ebullient indulgence. The man worked steadily at a trade, did not drink, and both were quiet, well-behaved, church-goers. He demanded from six to eight relations daily.

The case was an eye-opener. I began to look deeper into the sex life of my patients to ascertain if there were any other such cases. There were—many more than I should have deemed possible. One must distinguish them carefully from the plaintively complaining wives, whose wails are only pleas for their own angelic sexlessness, or those who brag of their husbands' prowess in the lists of Venus, ornamented and exaggerated to excite the envy of less fortunate wives. Set these aside and we find a rather large number of cases where the wife is drained of her vitality by what is to her an excessive sex indulgence. What is the doctor's duty in such cases?

The world has definitely and finally condemned polygamy. The ideal of one man and one woman joining to become one flesh, is that of every lover, every intelligent man. Only in Asia does polygamy persist, and one feels like attributing the degeneracy of the Turk to that feature of his social system. For whenever any man there rises conspicuously above his fellows, the women as everywhere run after him, and his success means the establishment of a harem, in which his forces evaporate and his ambitions die. Even in the Prema Sagara, the glorification of Krishna, the god-man's panegyrist practically culminates his career with his marriage to the 16,100 princesses, wisely concluding that the generation of 44 babies daily for eleven years would absorb his capabilities for action.

Courts of equity were established to correct the injustices occasioned through the common law by its universality—the exceptions in which a wise and generally just law works a wrong. No such court exists, or can exist, to correct these exceptional cases, where monogamy does not fit the conditions—yet they present themselves to the physician occasionally. As physicians we obey the laws of the land, and we do not advise our patients to break the moral laws that bind civilized humanity together and make a social system possible. Yet we do not lie to our patients, or give advice we know to be physiologically false.

It is an *impasse*, apparently.

There may be those who really think that a bit of advice, reinforced by bromides or gelseminine, does some good here. To such one can only quote the words of the Bard of Avon—"there are more things in heaven and earth than were ever dreamed of in your philosophy."

Miscellany

AN OLD PHYSICIAN'S ADVICE.

Nothing in the whole course of my long professional career has caused me more profound anxiety than the question as to the advice I should give to patients, when they consult me previous to their marriage, as to the propriety and safety of that step; and I have experienced the same anxiety as to the question of recom-

mending sexual intercourse as a cure for too frequent nocturnal emission produced by self-abuse.

I am aware that many of the most eminent men in the profession declaim loudly against advising illegitimate intercourse for such a purpose, and I recollect a conversation I had some years ago with the late Sir B. Brodie on this very question. Speaking together on the subject of too frequent nocturnal emissions, and sexual intercourse as a remedy, he asked me what I recommended my patients to do. I replied frankly, that in certain cases I recommended sexual intercourse. "But, Mr. Courtenay," exclaimed Sir B. Brodie, "that is immoral!" "Well," replied I, "what do you advise?" "Why," said Sir Benjamin (looking down and rubbing his hands), "I tell them sexual intercourse is very desirable, recommend them to marry, and then leave them to do as they like!" "Well, Sir Benjamin," replied I, "it appears to me you give much the same advice as I do, only you wrap yours up." My old friend smiled, but made no reply. But to revert to the vital and all important question, as to how far medical men are justified in giving their sanction to patients who have previously failed in all their attempts at sexual intercourse, or never made such attempts from religious or other motives (as the fear of becoming diseased), to contract marriage, I would observe that to my mind it is a fearful responsibility, and *perfectly unjustifiable for a medical man to recommend such parties to marry without first testing their power.* I know by making such a plain statement of my views, I shall raise a cry of immorality against myself, but nevertheless I must have the courage of my opinions, and thus boldly declare them. At the same time, I beg my readers not to imagine that, because a patient has too frequent nocturnal emissions, or doubts as to his sexual power, I advocate an indiscriminate recourse to sexual congress as a means of cure. Far from it.—I am daily consulted in such cases without any necessity for giving such advice. Indeed, I have been consulted in my time by hundreds of patients who have never had sexual intercourse, and who, having engaged themselves to marry, have from some cause had doubts on the subject of their powers, whom, after investigation of their cases I have confidently recommended to marry without fear as to the result. I recollect that in the year 1875 I took upon myself to advise such a patient to marry. He promised to do so, but added to me the not very alarming threat, that if he proved impotent he would come back and shoot me! However, in the month of August,

1876, I received, instead of a visit from him to carry out his threat, a letter announcing that his wife had been safely delivered of a boy, which (of course the doctor and nurse declared) was a very fine one, and added, "I have you alone to thank for this unexpected bliss, and I do so with a grateful heart."

But there is too frequently a sad reverse to such a gratifying result. And I hold that in cases where any serious doubt as to the capacity of the patient for sexual intercourse exists, the medical adviser should do one of the two things, viz., *either frankly and boldly recommend the patient to test his powers*, or else decline to take upon himself the responsibility of sanctioning the contemplated marriage. No medium course is in my opinion admissible, and this not merely in regard to the interest of the patient, but in respect to a far more important point, *the happiness of some innocent woman*.

Excerpts from "On Spermatorrhoea and Certain Functional Derangements and Debilities of the Generative System: Their Nature, Treatment, and Cure." By F. B. Courtenay, M.D.

UNEXPECTED RESULTS OF TESTICLE GRAFTING.

Dr. Robert T. Morris, New York (*J. A. M. A.*, Sept. 2, 1916), reports the case of a patient, aged 27, who at the age of 13 lost both testicles from a complication of mumps. The patient was normal mentally, but physically somewhat undersized and youthful in appearance and voice. When received at the hospital the prostate gland could not be found to be present. The scrotum was shriveled and apparently quite empty. The penis was small, the skin wrinkled and the pubic hair sparse. A piece of testicle from a hernia patient, 54 years old, was used. It consisted of a wedge-shaped segment of testicle which was sliced into three parts, each about 3 mm. in thickness. One of these was placed beneath the sheath of the left rectus abdominus, another into the right rectus and the third was introduced into the right side of the scrotum by an incision down to the remains of the testicle, of which there was barely a trace. In the left scrotum was placed a celluloid testicle to produce an effect of mass on that side. The patient did not observe any immediate effect and the portion inserted into the right scrotum began to undergo absorption. With its disappearance, however, the vestige of the original testicle began

to enlarge and is now grown to one third normal size and apparently still growing. It is softer than normal, but besides the growing testicle there is a growing epididymis and an enlarging spermatic cord on that side. It was decided to insert another graft last March, and this afforded a chance to observe that the newly developing testicle was quite normal in contour, with normal appearing tunic and blood vessels. Coincident with the development of the testicle other evidences of its presence became gradually more marked and the patient has recently consulted in regard to marriage. The morning erections are full, normal and frequent. The wrinkled skin of the penis has changed to a normal smoothness, with increased size of the organ. There is apparently a little line of prostatic tissue to be made out at the site of the prostate gland; but as yet there is no change in the voice.

Morris says the unique feature of this case, and the one which introduces perhaps an entirely new principle, is the fact of stimulation of the vestigial testicle into development. It is possible that this resource may be employed on other patients who have lost testicles from mumps, and perhaps on patients who have undescended testicles after the latter have been placed in the scrotum by some operative procedure. Another question arises. It is possible, he says, that in some cases of ovarian grafting the ovum has been furnished not by the graft, but by latent cell rests in the broad ligaments, which have been stimulated into activity through its influence.

PSYCHIC VAGINISMUS.

Dr. P. H. Williams reports two cases of psychic vaginismus (*American Journal of Obstetrics*, August).

The first was that of a woman married in April 1910, who made three calls before she would divulge the reason which brought her to the physician. Her menstrual history was normal, of the 28 day type. She had been a supersensitive girl, subject to the "blues," a maid by occupation and had married the chauffeur in the same household where she worked. Before marriage she had been frightened by the tales of a friend regarding the pains attendant upon married life. When she married all attempts at intercourse were futile; if an attempt were persisted in she had a severe convulsion. She had been subjected to three operations for removals of supposed obstructions of the passage. Dr. Wil-

liams found no organic lesions and no tenderness. In June of 1913 the writer spent some time with her, explaining the case in detail. He succeeded in convincing her that her trouble was past; she returned in September cured, and when last seen was leading a normal married life.

The second case, 35, as a girl had been sensitive and impressionable. She was afflicted with a tuberculous disease of the spine when married, and on this account was cautioned by her physician against pregnancy. She was a devout Roman Catholic, and she and her husband made an agreement which they lived up to to *forego all sexual intercourse* until her health improved. [They evidently considered the use of contraceptives sinful.] When coitus was attempted typical symptoms of vaginismus appeared, and persisted. Dr. Williams found the reproductive organs in normal condition, and spent half an hour trying to convince the patient that her trouble was purely imaginary. Five months later the patient became pregnant and in due time was normally delivered.

In a discussion which followed Dr. Henry C. Coe suggested that dilators, gradually increasing in size, be used to help along the psychic treatment. Dr. Brooks H. Wells told of a case where dilatation had been effectual in helping to convince the patient. She was also a victim of fear induced by tales of friends prior to her marriage. Dr. Herman Grad had had a case of psychic vaginismus in a patient who had been forced into marriage against her will and who disliked her husband. Her husband died, she married another man, and everything turned out all right. Dr. Dougal Bissell recited a rather peculiar case, where the woman had married as a matter of convenience after a ten years' courtship. She was unable to have intercourse for several years. Vaginal glass dilators of increasing sizes were used, then one intercourse was permitted and soon after a child was born. Nevertheless, the patient still experiences the same old trouble when her husband attempts intercourse, in spite of the fact that two of the examiner's fingers can be passed into the vagina without occasioning the least distress.

DIVORCE IN BOLIVIA.

Dear Dr. Robinson:—

It may interest you to know that now freedom of divorce, by mutual consent, is legal in Bolivia. The *modus operandi* is as

follows.—The parties having arranged the division of the property (if any), and disposition of the children (if any), and so stating in their petition, mutually apply for divorce. It is the duty of the judge to counsel them to try and live amicably together, and withdraw their petition. If they still persist, to grant them six months' probation, to reconsider their act. If at the end of six months they mutually re-petition, and state that during the six months' probation they have not had sexual intercourse once, the judge separately swears them to the above statements, and grants them a decree of divorce, and freedom for either party to marry another person. This is the law; but it is not recognized by the Roman Catholic Church.

If either party remarries, the said marriage is only considered to be "legal concubinage" and neither of the said offending parties can "comulgate" or confess and receive absolution.

Civil marriage, celebrated by a Marriage Register (generally a Notary Public) is the only legal marriage. A marriage by a priest is only a sacrament and is not valid. Moreover a priest is prohibited from marrying persons ecclesiastically until he has first been shown the Marriage Register's certificate, that the parties are *civilly* married. Most persons get married twice over, the ecclesiastical marriage being to satisfy the woman's conscience, as all the women are devout Roman Catholics; the most of the men are merely automaton Roman Catholics.

Although all the women are devout Catholics, yet if a woman does not like a man her religion will not have sufficient force to induce her to continue cohabiting with him. Also if a woman does like a man her religion alone will not prevent her from cohabiting with him if she can do it legally. Very often it did not prevent her from doing so illegally, before the divorce law was passed. The parties just separated and generally took other parties (illegally).

There is not *much* criticism here of the unmarried mother. I have known a case of a college professor (and a very competent one), an unmarried woman, who had two "natural" children.

Respectfully,

Santa Cruz, Bolivia.

JUAN S. BOWLES.